A Gateway to Hajj

Step by Step Guide for Hajj

Compiled & Curated by Uzair Khan

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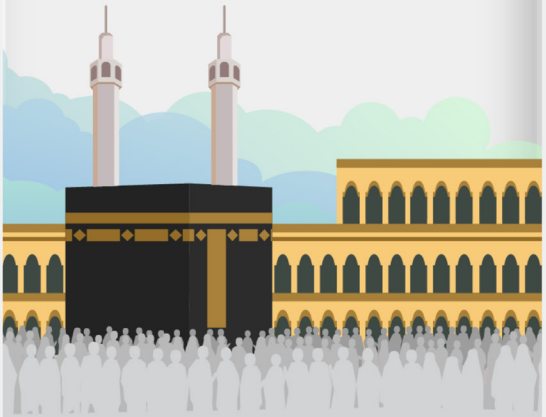

بسم الله الرحمن الرحيم

وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا

وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

لبيك اللهم لبيك لبيك
إن الحمد والنعمة لك
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Introduction

Hajj is a Pillar of Islam and a magnificent act of worship, and the greater the worship, the more meticulous its preparation must be. When the preparation is made as simple and accessible as possible, it not only becomes enduring but also remains free from doubts and uncertainties. This allows a person to perform the rites with complete interest and peace of mind and without any apprehension.

Keeping these aspects in view, this booklet on Hajj has been compiled with an emphasis on ease and convenience. Every detail has been arranged in light of the religious injunctions so that the rulings for each action remain in focus, ensuring that the pilgrim experiences joy in fulfilling their obligations while also finding no difficulty or distress in rectifying any errors.

The language of the booklet has been kept simple and accessible, with the aim that every individual, regardless of their background can easily understand it and perform their acts of worship in accordance with the noble Sunnah.

May Allah Almighty accept this humble effort and grant the pilgrims the ability to derive the utmost benefit from it. Ameen.

Shaykh Muhammad Khalid Jameel Makki (حفظه الله)

Compiler's Note

All praise is due to Allah ﷻ, Lord of the worlds, who has guided us to Islam, and honored us with the path of righteousness and servitude. It is by His infinite mercy and divine facilitation that this humble work has been completed. Peace and blessings be upon the Seal of the Prophets, Muhammad ﷺ, the best of creation, the leader of those who perform Hajj and 'Umrah, the one who conveyed the rites of Hajj with absolute clarity, saying:

خُذُوا عَنِّي مَنَاسِكَكُمْ

"Take from me your rites of pilgrimage."
(*Sahih Muslim*)

May the choicest of salutations be upon him, his family, his companions, and those who follow them with excellence until the Day of Judgment.

This work would be incomplete without acknowledging the blessed efforts and invaluable contributions of the esteemed scholars and du'āt whose writings, teachings, and reviews have illuminated the way for many, including this compiler:

- Shaykh Khalid Jameel Makki ﷺ, for his foundational book which served as a guiding lamp in presenting the structure and content of this Hajj manual.
- Shaykh Nabeel Nisar Sindhi ﷺ, for his precise scholarly review, personal guidance, and verification of essential rulings that ensured clarity and accuracy.

- Shaykh Ṣāliḥ al-Munajjid ﷾ (Islamqa.info), whose digital fatāwā and answers offered consistent and evidence-backed explanations on practical matters of Hajj.
- Imām al-Albānī ﷺ, whose book on Hajj is a model of prophetic precision and reliance on authentic narrations.
- Imām Ibn ‘Uthaymīn ﷺ, whose works on *Fiqh al-Hajj* simplified intricate rulings for the common Muslim, while staying rooted in scholarly depth.

We ask Allah ﷻ to reward them all with Jannat al-Firdaws and accept their efforts in His cause.

Hajj isn’t just a physical journey—it’s a spiritual rebirth. Allah ﷻ says in the Qur’an:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“And Hajj to the House is a duty that mankind owes to Allah, for those who can find a way there. And whoever disbelieves — verily, Allah stands not in need of any of the worlds.”

(Surah Āli ‘Imrān, 3:97)

The Messenger of Allah ﷺ said:

مَنْ حَجَّ لِلَّهِ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

“Whoever performs Hajj and does not engage in obscenity or sin, he returns as pure as the day he was born.”

(Sahih al-Bukhari)

Another hadith confirms:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

"The performance of 'Umrah is an expiation for the sins committed between it and the previous one, and the reward of Hajj Mabrūr (an accepted Hajj) is nothing less than Paradise."
(Sahih al-Bukhari & Muslim)

Let me tell you plainly—this guide didn't come together overnight, and it certainly wasn't just about translation. It was a journey in itself.

Every step of Hajj is deeply spiritual, but also incredibly detailed and legally nuanced. Putting that into a clear, simple, and accurate step-by-step format for different forms of Hajj meant walking a fine line between scholarly depth and practical simplicity. That's not easy.

I had to sift through multiple classical sources, books by modern scholars, verified fatāwā sites, and even handwritten notes from teachers, just to confirm the correct sequence of rituals, their timings, and the valid exceptions. There were moments where I sat with atleast ten tabs open, two books in hand, and a head full of footnotes, just to settle on one small ruling—because every word matters when you're talking about the fifth pillar of Islam.

On top of that, I wanted this guide to speak to real people. Not just scholars or experienced pilgrims, but the first-time traveler, the young student, the elderly couple, or that one brother who printed this out and tucked it into his backpack along with his Ihram. The goal was clarity without compromise and detail without confusion.

There were also spiritual challenges: constantly checking intentions, pausing to make du'ā for the effort to be accepted, and asking myself repeatedly, "Would this have helped me if I were performing Hajj for the first time?"

What made it even more meaningful—and more difficult—is knowing that this isn't like any other guide. This is about someone's meeting with Allah, a moment where lives change, sins are wiped clean, and hearts are renewed. That's heavy. Trust me, I felt that weight in every single word and paragraph.

But wallahi, despite the late nights, the re-edits, and moments of "Is this enough?" — I knew this effort had to be made. Even if one person uses this to fulfill their Hajj correctly, then it was worth it. Even if it only helps one person cry a little harder in 'Arafah, or stone with more certainty in Mina, or make *dhikr* in Muzdalifah with a full heart, then Alhamdulillah — mission accomplished. Every time I struggled, I remembered: this is for Allah ﷻ, and He is Al-Karīm, the One who accepts even the broken efforts of His servants.

And to anyone reading this now: I ask you to make du'ā for me the next time you're in Makkah. On that sacred ground, standing before the House of Allah ﷻ, remember this effort, however small because that's what brothers and sisters do for each other — even if we've never met.

We beseech Allah ﷻ, the Most Merciful, to accept this effort from us, make it sincerely for His sake.

May He grant *Hajj Mabrūr* to every pilgrim, past and future. May He bless the Ummah of Muhammad ﷺ with unity, piety, and return to His House in devotion again and again.

اللَّهُمَّ تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

"O Allah, accept it from us — indeed You are the All-Hearing, All-Knowing; and turn to us in mercy — indeed You are the Oft-Returning, Most Merciful."

آمِيْـــن اللّٰـهُمَّ آمِيْـــن

لبيك اللهم لبيك لبيك
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Pillars of Hajj and Umrah

Pillars of Umrah

1

Entering the *Ihrām*[1] with the intention of performing Umrah.

2

Tawaf of the Kaaba (7 Circuits).

3

Sa'i between Mount Safa and Mount Marwah.

1 - *Ihrām* is a state that Muslims enter and remain in during the special rituals and events that are required to complete Hajj or Umrah.

Pillars of Hajj

1. Entering the *Ihrām* with the intention of performing Hajj.

2. *Wuquf* (Standing) at Arafah.

3. *Tawaf al-Ifadah.*

4. *Sa'i* between Mount Safa and Mount Marwah.

Note: Without completing these pillars, neither Hajj nor Umrah will be valid. If any of these pillars are omitted, the pilgrimage is nullified, and it must be performed again.

Obligatory acts in Hajj/Umrah

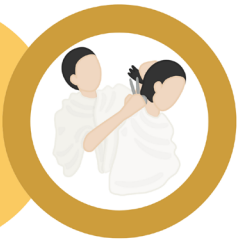
Obligatory actions in Umrah

1

Entering *Ihram* from the *Miqat* (Wearing the *Ihrām* garments with the intention of performing Umrah).

2

Shaving the entire head (This is preferable) or trimming all the hair.[2]



2 -A woman should gather all her hair together and cut it to the length of a fingertip.

Obligatory actions in Hajj

1. Entering *Ihrām* from the *Miqat* (Wearing the *Ihrām* garments with the intention of performing Hajj).

2. Standing at ‘Arafah until sunset.

3. Spending the night in Muzdalifah until after midnight.

4. Stoning the *Jamarat* (On the 10th of *Dhul-Hijjah*, only the *Jamarat al-Aqaba* is pelted)

5

Shaving the head (preferable) or trimming all the hair.[3]

6

Spending the nights of *Tashreeq* (11th, 12th of *Dhul-Hijjah*) in Minā (and pelting all three *Jamarat* in sequence with seven pebbles after midday each day).

7

Performing the Farewell *Tawāf* (*Tawāf al-Wada'*).

Note: Whoever omits one or more of these obligatory acts must offer a *Dam* (sacrificial compensation). This means that they must sacrifice an animal in Makkah and distribute its meat among the poor and needy there.

3 -A woman should gather all her hair together and cut it to the length of a fingertip.

Types of Hajj

Key Aspects	Hajj Tamattu'	Hajj Qiran	Hajj Ifrad
Ihrām	Wears Ihrām twice: once for Umrah, then again for Hajj.	Wears Ihrām once for both Umrah and Hajj.	Wears Ihrām once, only for Hajj.
Umrah before Hajj			
Ihrām removal after Umrah	Yes, Ihrām is removed after completing Umrah.	No, remains in Ihrām until Hajj is completed.	Not applicable (since no Umrah is performed).
Sa'i after Umrah	Yes, Sa'i is performed after Tawaf of Umrah.	Yes, Sa'i is performed after Tawaf of Umrah, but do not remove hair and Ihram.	Yes, Sa'i is performed after Tawaf of Hajj.
Hajj rituals performed	All rituals of Hajj performed in the days of Hajj.		
Sacrifice (Qurbani)	Mandatory	Mandatory	Not Required
Best for	Those who want ease and to perform both Umrah and Hajj separately.	Those who wish to combine the Ihrām of Umrah and Hajj	Those who only want to perform Hajj without Umrah.
Virtue	Highest	Lesser compared to Tamattu	Least

1. *Ihrām:* A State of Ritual Consecration

Ihrām is a state that Muslims enter and remain in during the special rituals and events that are required to complete Hajj or Umrah.

2. Things to do before entering *Ihrām*

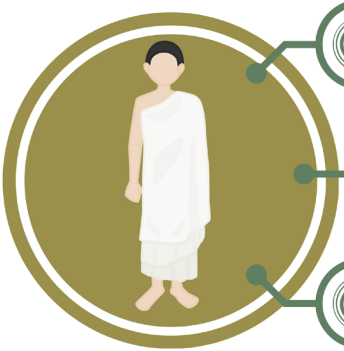
It is the Sunnah to perform few tasks before assuming *Ihrām*

These tasks are

- Taking a Ghusl
- Hair removal (Pubic and Underarms)
- Clipping of Nails
- Apply perfume to the body (only for men)

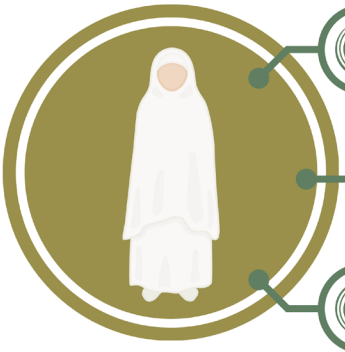
3. Attire to be worn in *Ihrām*

For Males



- Unstitched Upper Garment
- Unstitched Lower Garment
- Slippers (ankles should be exposed)

For Females



- Simple Loose Attire with Hijab
- Faceveil not allowed[4]
- Palms and Face should be uncovered

4 -A woman should not wear niqab, face veil and gloves. However, if she is in the presence of men, she should cover her face with a loose cloth that can be attached as when needed.

4. Prohibitions in *Ihrām*

5. Actions permitted in *Ihrām*

- Taking a Bath [Use Non-Fragrant Soap]
- Applying *kohl*
- Shading the head when necessary.
- Hunting sea animals.
- Changing Ihram Clothes
- Scratching the head or body.
- Touching one's wife without desire

6. *Mīqāt* locations

Hajj and Umrah have 5 *Mīqāt* places that cannot be passed without *Ihrām*

1. Dhul Hulaifah
2. Dhat Irq
3. Qarn al-Manazil
4. Yalamlam
5. Juhfah

Entering *Ihrām* from the *Mīqāt* is one of the obligatory actions of Hajj and ‘Umrah. It is not permissible for anyone to pass the *Mīqāt* without entering *Ihrām* if he intends to do ‘Umrah, whether he comes by land, sea or air. If the person who wants to do Umrah passes by the *Mīqāt* without intending to enter *Ihrām* from there, then he has to go back to the *Mīqāt* that he passed and enter *Ihrām* from that point. If he does not do that, then according to the majority of scholars he has to sacrifice a sheep in Makkah and distribute (the meat) to the poor of the sanctuary.

Hajj Tamattu'

Hajj Tamattu'

Entering *Ihrām* for Umrah (Before 8th *Dhul-Hijjah*)

Performing Umrah and exit *Ihrām*

Preparation for Hajj (8th *Dhul-Hijjah* – *Yawm at-Tarwiyah*)

Day of *'Arafah* (9th *Dhul-Hijjah*)

Night at Muzdalifah (9th - 10th *Dhul-Hijjah*)

The Day of Sacrifice (10th *Dhul-Hijjah* - *Yawm an-Nahr*)

Days of *Tashreeq* (11th - 13th *Dhul-Hijjah*)

Farewell *Tawaf* (*Tawaf al-Wada'*)

7. Entering the *Ihrām* at *Mīqāt*

1- When you reach the *Mīqāt* (or just before it on a flight) enter the *Ihrām* and recite:

اَللّٰهُمَّ لَبَّيْكَ عُمْرَةً

Labbaik Allāhumma bi-'Umrah.

[Here I am, O Allāh, making 'Umrah.]

2- If you are in fear of not completing the Umrah due to Illnesses, diseases, completion of the journey, etc then recite:

اللَّهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِي

Allahumma mahillee haithu habastani.

[O Allāh! my place of exiting the *Ihrām* is wherever You prevent me.]

3- Stand, face the Qiblah and recite:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لاَ رِيَاءَ فِيْهَا وَلاَ سُمْعَة

Allāhumma hādhihi 'Umrah, lā riyā'a feehā wa lā sum'ah.

[O Allāh this is an 'Umrah, there being no showing-off in it nor seeking repute.]

8. Talbiyah is to be recited until reaching Al-Haram

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Labbaik Allāhumma Labbaik, Labbaika lā shareeka laka Labbaik, Innal hamda wan-ni'mata laka wal-mulk, Lāshareeka lak.

[Here I am O Allāh. Here I am, You have no partner. Here I am, verily all praise is for You, and every bounty is from You - and all dominion is Yours, You have no partner.]

(Men recite loudly and women silently)

9. Entering the Masjid al-Harām

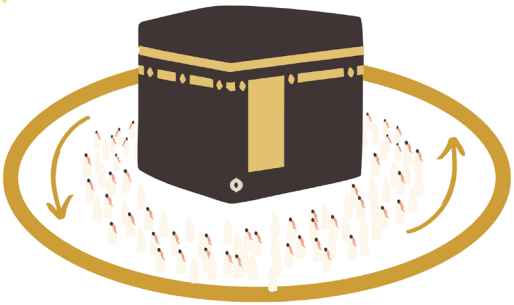
Enter the *Masjid Al-Harām* (the Sacred Mosque) with your right foot first and recite:

بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ, اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillahi, was-Salaamu 'alaa rasoolillaah
Allahumm-aftahli abwaaba rahmatik.

[In the name of Allah, and peace be upon the Messenger of Allah,
O Allah, open the doors of your Mercy for me.]

10. Commencing the *Tawāf*



The *Tawāf* is started from *Hajr-e-Aswad* (black stone) in a state of wudu. Men should uncover the right shoulder by placing the *Ihrām* under the right armpit (throughout the *Tawāf*). When beginning each circuit of *Tawāf*, touch the Black Stone, and if you cannot, make a sign with your right hand towards it, and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيمَانًا بِكَ، وَتَصْدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'Bismillah wa Allahu akbar. Allahumma imanan bika wa tasdiqan bi kitabika wa wafa-an bi 'ahdika wa ittiba'an li Sunnati Nabiyyika Muhammad sall-Allahu 'alayhi wa sallam

[In the name of Allah, and Allah is most great. O Allah, out of faith in You, and in belief in Your Book, and in fulfillment of Your covenant, and following the Sunnah of Your Prophet Muhammad blessings and peace of Allah be upon him.]

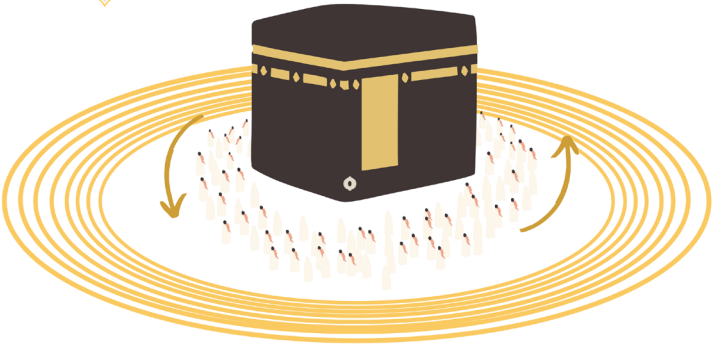
Or one can simply say

اللَّه أكْبَر

Allāhu Akbar.

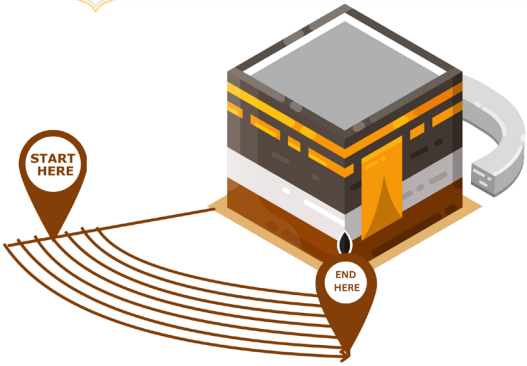
[Allāh is the Greatest.]

11. *Tawāf* is done in 7 circuits



Make 7 circuits of the Ka'bah. Men should walk swiftly around the Ka'bah for the first three circuits, then begin the fourth circuit at a normal walking pace.

12. Dua recited between Yemeni corner and *Hajr e aswad*



During each circuit, between the Yemeni Corner and the Black Stone, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanā ātinā fd-dunyā hasana wa fl Ākhirati hasana wa qinā ‘ādhāban-Nār.

[Our Lord! Give us that which is good in this world and in the Hereafter, and save us from the torment of the Fire.]

One can recite any supplications of their choice during *Tawāf*. No specific duas are mentioned in the Sunnah.

Black Stone Corner

The Yemeni Corner

13. Prayer at *Maqaam Ibrāhīm*

Maqaam Ibrāhīm

Men re-cover the right shoulder, then go behind the Station of *Ibrāhīm* and recite:

وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى

Wattakhidhoo min-maqāmi Ibrāheema musalla.

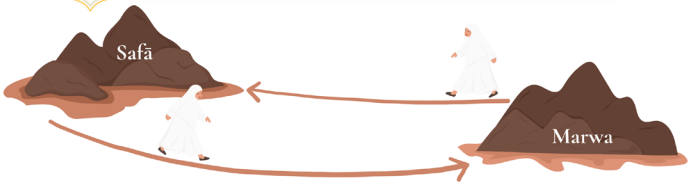
[And take the station of Ibrāhīm as a place of prayer.]

Pray behind the Station of *Ibrāhīm* if possible, otherwise anywhere you can within *Al-Masjid Al-Harām*. In the first *Rak'ah* recite *Sūrah Al-Kāfirūn* and in the second *Rak'ah* recite *Sūrah Al-Ikhlās*.

14. Drink Zamzam Water

Drink Zam-Zam and pour some of the water over one's head.

15. *Sa'ī* of Mount Safā and Mount Marwa



Before commencing your *Sa'ī* (the walk) at Mount Safā, At the foot of Mount Safā recite this Ayah from Surah Al Baqarah, 2:158] (only once):

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّه

Innas-Safā wal-Marwata min sha'ā' irillāh

[Verily! As-Safā and Al-Marwah are from the signs of Allāh.]

Thereafter, recite the following du'a:

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ

Abda'u bimā badā' Llāhu bih.

[I begin with that which Allah has begun with.]

These supplications should only be recited once before Sa'i and not at the start of each lap.

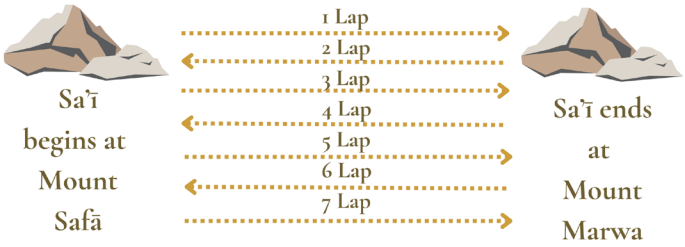
On the hill of *Safā* while facing the Ka'bah and recite 3 times with hands raised and in between these three times one can choose to supplicate as he wishes:

اللَّهُ أَكْبَر، اللَّهُ أَكْبَر، اللَّهُ أَكْبَر لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَه، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَه

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar. Lā ilāha illallāh wahdahu lā shareekalah, lahul mulk, wa lahul-hamd, wa huwa 'alā kulli shay'in qadeer. Lā ilāha illallāh wahdahu, anjaza wa'dahu, wa nasara 'abdahu, wa hazamal ahzāba wahdah.

[Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh alone, without partner. To Him belongs all sovereignty and all praise. He alone gives life and causes death, and He is All-Powerful over everything. There is none worthy of worship except Allāh alone, without partner. He has fulfilled His promise, aided His slave and He alone has defeated the confederates.]

Begin the walk towards al Marwa. Upon encountering the green lights between the Safā and Marwa, men only should run from one green light to the next, and no more. Do not bother or push others.



Repeat the same supplication mentioned in step no 15 Except reciting the Ayah. Make plentiful supplications after the first and second recitations, but not after the third. Walk from Mount Safā to Mount Marwa is one Lap and from Mount Marwa to Mount Safā is the second circuit. In this way, 7 laps are done with the last one ending at Mount Marwa.

16. Exit the Masjid al-Harām

You may now exit the Masjid al-Harām with your left foot, reciting:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Allāhumma salli 'alā Muhammadin wa sallim, Allāhumma innee as 'aluka min fadlika.

[O Allāh, send prayers and peace upon Muhammad, O Allāh, verily I ask You from Your Favour.]

17. Removing the Hair and Exiting *Ihrām* for Umrah

Finally, the man should cut his hair instead of shaving it completely, and this is best; or trim his hair equally from his head.

But since the time of Hajj is so close that there will be no time for the hair to grow back, it is better to cut one's hair at this point, so there will be some hair left to shave during Hajj.

The evidence for that is the fact that the Messenger of Allah ﷺ commanded his Companions, during the Farewell Pilgrimage, to cut their hair during 'Umrah, because they arrived on the morning of the 4th of Dhu'l-Hijjah.

Women should cut the length of a fingertip from their hair. The woman should cut a fingertip's length of the ends of her hair as she bunches it together. Exit *Ihrām* and normal activities are now allowed.

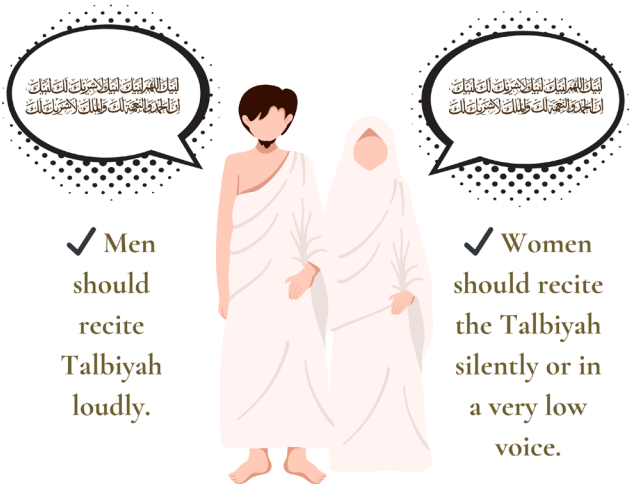
18. Entering *Ihrām* for Hajj on 8th *Dhul Hijjah*

The pilgrim should enter in *Ihrām* for Hajj in the morning from where he is in Makkah. It is mustahabb for him to do the same when entering *Ihrām* for Hajj as he did when entering *Ihrām* for 'Umrah, namely doing ghusl, putting on perfume, and praying. He should form the intention of entering *Ihrām* for Hajj and recite the Talbiyah, and say,

لَبَّيْكَ اَللّٰهُمَّ حَجّاً

Labbayk Allahumma Hajjan.

[Here I am! Oh Allah for Hajj.]



✓ Men should recite Talbiyah loudly.

✓ Women should recite the Talbiyah silently or in a very low voice.

Duration of Reciting Talbiyah

From the time of wearing *Ihrām* for Hajj until throwing the first stone at *Jamarat al-Aqaba* on the 10th of *Dhul-Hijjah*.

19. Go to Minā

Then the pilgrim should go out to Minā and pray Zuhr, ‘Asr, Maghrib, ‘Isha, and Fajr there, shortening the prayers but not combining them[5]

5 The Prophet ﷺ used to shorten his prayers in Minā but he did not join them. Shortening the prayers means making the four-rak’ah prayers two rak’ahs. The people of Makkah and others should shorten their prayers in Minā, ‘Arafah, and Muzdalifah because the Prophet ﷺ used to lead the people in prayer during the Farewell Pilgrimage and there were people from Makkah with him, but he did not tell them to offer their prayers in full. If it had been obligatory for them to do so, he would have told them to do so as he did on the day of the Conquest of Makkah. But since the city has spread and incorporated Minā so that it is like one of the quarters of Makkah, then the people of Makkah should not shorten their prayers there.

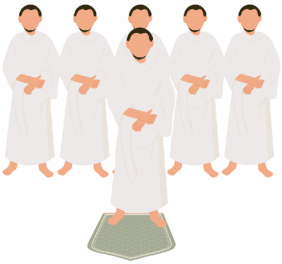
20.Departure from Minā to ‘Arafah on 9th of *Dhul-Hijjah*

On the 9th of *Dhul-Hijjah*, after sunrise, pilgrims will: Depart from Minā towards the Plain of ‘Arafah.

21.Prayer at ‘Arafah

Congregational Option:

- Upon arrival at ‘Arafah, if it is possible to join the Imam in congregation, then:
- Perform Dhuhr and ‘Asr prayers with the Imam.



Individual Option:

- If not able to pray with the Imam:
- Perform Dhuhr and ‘Asr as *Qasr* (shortened) and *Jama‘* (combined) at the place of stay.

After prayer, pilgrims should engage in:

- *Dhikr* (remembrance of Allah)
- *Du'a* (supplication)
- *Istighfar* (seeking forgiveness)

22.Supplications at 'Arafah

Then, after the prayer he should devote his time to making dhikr and du'a and beseeching Allah ﷻ, and praying as he likes, raising his hands and facing the qiblah even if the mountain of 'Arafah is behind him, because the Sunnah is to face the qiblah, not the mountain.The best supplication is the one made on the Day of 'Arafah. The Day of 'Arafah. is considered the most important day of the Hajj pilgrimage. As our Prophet ﷺ said

It is a day when Allah frees more people from Hellfire than any other day of the year.
(*Sahih Muslim*)

Recommended Supplications to Recite Abundantly

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ.

La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk, wa lahu'l-hamd, wa huwa 'ala kulli shay'in qadir.

[None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom, and all the praises are due to Him. He is Omnipotent.]

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَر

Subḥānallāh, wal-ḥamdu lillāh, wa lā ilāha illallāh, wallāhu akbar

[Glory be to Allah, all praise is for Allah, there is no deity but Allah, and Allah is the Greatest.]

One can choose to make whatever supplications of their choice. At the end of the booklet, we will be adding a few supplications that one can refer to.

If the pilgrim feels tired, it's fine to:

- Talk to companions about beneficial topics.
- Read useful books, especially those about Allah's ﷻ mercy and generosity, to increase hope.

After resting, the pilgrim should:

- Return to *du'a* (supplication) and calling upon Allah ﷻ
- Focus especially on the end of the day for heartfelt prayer

23. Depart ‘Arafah and Head to Muzdalifah

After Sunset at ‘Arafah

- Once the sun sets on the Day of ‘Arafah (9th *Dhul-Hijjah*), and now the 10th of *Dhul-Hijjah* has begun:

- The pilgrim should leave the plain of ‘Arafah.
- Do not perform Maghrib prayer at ‘Arafah.
- Proceed towards Muzdalifah with dignity and calmness.

24. Arrival at Muzdalifah

Upon reaching Muzdalifah:

- If possible, the pilgrim should go to Masjid *al-Mash’ar al-Haram*.
- If not, he may stop and pray anywhere within Muzdalifah.

The pilgrim will perform:

- Maghrib and ‘Isha prayers combined (*Jam‘ Ta’khir* – combined with delay).
- One Adhan will be given for both prayers.
- Each prayer will have its own Iqamah.

Prayer Units:

- Maghrib: 3 Rak‘ahs
- ‘Isha: 2 Rak‘ahs (shortened)

Additional Notes

- No other prayers should be performed after this, except Witr prayer.

25. Spending the Night in Muzdalifah

The pilgrim will spend the entire night within the boundaries of Muzdalifah.

26. Fajr Prayer and Supplications in Muzdalifah

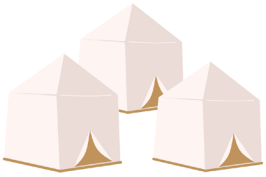
Perform the Fajr Prayer

After performing Fajr prayer, the pilgrim should:

- Face the *Qiblah*.
- Engage in *Tasbih* (Glorifying Allah ﷻ), *Tahmid* (Praising Allah ﷻ), *Takbir* (Declaring Allah's ﷻ greatness), and *Tahlil* (Declaring the oneness of Allah ﷻ).
- Make *Tawbah* (repentance) and seek *Istighfar* (forgiveness).
- Devote time to earnest *du'a* (supplication).

27. Departure from Muzdalifah

Muzdalifah



Minā

After Fajr, when the Sky becomes bright and its nearing Sunrise

- Begin the journey to Minā.
- Continue reciting the *Talbiyah* on the way.

Elderly, weak, or infirm men and women are allowed to:

- Depart from Muzdalifah after moonset, i.e., after midnight.
- Travel to Minā early to avoid the rush.

28. Collecting Pebbles

The pilgrim should:

- Collect seven pebbles from Muzdalifah.
- Alternatively, pebbles may be collected from anywhere in Minā if needed.

29. Stoning *Jamrat al-'Aqabah* (1st Act)

On the Day of Sacrifice (*Yawm al-Nahr* – 10th *Dhul-Hijjah*), rituals to be performed after the morning:

The Pilgrim should Throw seven pebbles at *Jamrat al-'Aqabah* while saying "*Allahu Akbar*" with each throw.

- If possible Minā should be on the right side, and the Ka'bah on the left.
- Be careful and precise so that each pebble falls into the basin.

30. Offering the Sacrifice (2nd Act)

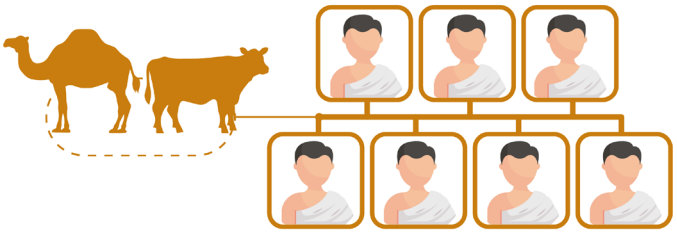
After stoning:

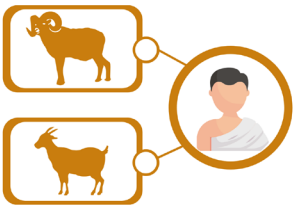
- The *Mutamatti'* pilgrim must offer a sacrifice.

ذُوالحِجّة						
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Timeframe for Sacrifice:

- Begins on the morning of the 10th of *Dhul-Hijjah*.
- Extends until sunset on the 13th *Dhul-Hijjah* (end of *Ayyām al-Tashrīq*).





Types of Sacrifice:

- One sheep/goat per pilgrim.
- One camel/One Cow can be shared by seven people.

31. Shaving or Shortening the Hair (3rd Act)

The pilgrim must:

- Either *ḥalq* – preferred (shave the entire head), or
- *Taqṣīr* (Shorten the hair).
- Random trimming is not sufficient (A bit from here and there).
- For women, cut a fingertip-length from the end of their hair.or their braids

32. Partial Release from *Ihrām* (*Taḥallul Aṣghar*)

After performing the above acts:

- The pilgrim attains first stage of release (*Taḥallul Aṣghar*).
- All things become permissible except marital relations.

33. *Tawāf al-Ifāḍah* (4th Act)

The Pilgrim should have a bath, perfume himself, and then go to perform *Tawāf*. This *Tawāf* should be done at a normal pace around the Ka'bah, followed by Sa'ī between Ṣafā and Marwah. This is the only Tawāf and Sa'ī which is done in normal Clothes. This is a pillar of Hajj.

34. Complete Release from Ihrām (Taḥallul Akbar)

- After completing all four acts, the pilgrim attains complete release from *Ihrām*.
- Now, everything becomes permissible, including relations with one's spouse.

35. Stay in Mina during the Days of *Tashrīq*

Night Stay in Minā

- On the nights of the 11th, 12th, and 13th, the pilgrim must spend the night in *Mina*.
- Staying in Minā during these nights is *Wājib* (obligatory).

36. Stoning all the three Jamarāt

Each day (11th, 12th, 13th *Dhul-Hijjah*), the pilgrim will:

- Perform *Ramy* (stoning) of the three *Jamarāt* (pillars).
- Throw seven pebbles at each *Jamrah*, starting after the sun has passed its *Zawāl* (zenith) until sunset.
- Say "*Allāhu Akbar*" with each pebble.

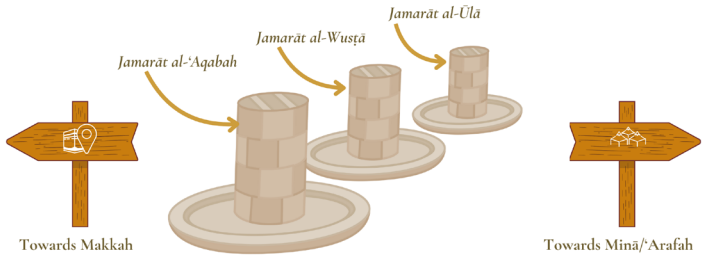
Continue reciting *Takbīr* throughout the days:

- "*Allāhu Akbar, Allāhu Akbar...*"

- Staying overnight in Minā (except the 13th) during these days is *Wājib* (obligatory).
- Stoning the Jamarāt from noon to sunset is also obligatory.

Note: If any obligatory act is missed, *Dam* (a compensatory sacrifice) becomes mandatory.

37. Order of Stoning of the *Jamarāt*



Order of Stoning

1. *Jamarāt al-Ūlā* (Small Jamarāt)
2. *Jamarāt al-Wusṭā* (Middle Jamarāt)
3. *Jamarāt al-ʿAqabah* (Large Jamarāt)

Jamarāt al-Ūlā (Small *Jamarāt*):

- Located near Masjid al-Khayf.
- Throw seven pebbles, saying "*Allāhu Akbar*" with each.
- After completing, move away, keep the *Jamarāt* on your left, face the Qiblah, and raise both hands for du'ā.

Jamarāt al-Ūlā

Jamarāt al-Wusṭā (Middle *Jamarāt*):

- Also receives seven pebbles, thrown one after another, saying "*Allāhu Akbar*" each time.
- Afterward, move away, face Qiblah, keeping the *Jamarāt* on your right, and make intense du'ā with raised hands.

Jamarāt al-Wusṭā

Jamarāt al-'Aqabah (Large *Jamarāt*):

- Similarly, throw seven pebbles, saying "*Allāhu Akbar*" each time.
- However, no du'ā is made after this stoning.

Jamarāt al-'Aqabah

Important Notes:

- This same order must be followed each day of the Days of *Tashrīq*.
- If someone chooses to limit their stay to two days, it is permissible provided they leave Minā before sunset on the 12th of *Dhul-Hijjah*.
- If sunset occurs while still in Minā, they must stay for the third night and perform stoning after *Zawāl* on the 13th.

Recommendation:

- Spending all three nights in Mina and stoning after *Zawāl* (Zenith) each day is the most virtuous practice.

38. Farewell *Tawāf* *(Tawāf al-Wadā‘)*

Tawāf al-Wadā‘ is one of the obligatory *(wājib)* acts of Ḥajj.

- It is the final ritual of Ḥajj.
- Whoever omits it must offer a compensatory sacrifice *(Dam)*.
- However, women in menstruation *(ḥayḍ)* or postnatal bleeding *(nifās)* are exempt from performing it.

After Performing *Tawāf al-Wadā‘*

- It is not appropriate to remain in Makkah after performing *Tawāf al-Wadā‘*.
- Short stays (e.g., waiting for transportation or companions) are permissible
- However, if the stay becomes lengthy, the pilgrim should perform another *Tawāf* before departing from Makkah.

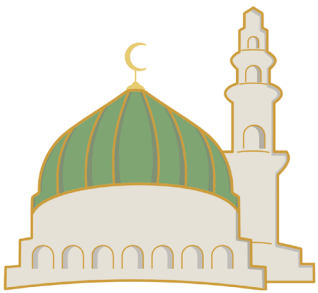
Important Note

- If a pilgrim delays *Tawāf al-Ifāḍah* and performs it at the time of departure, it is valid.
- In this case, a separate *Tawāf al-Wadā‘* is not required.
- Remember: *Tawāf al-Ifāḍah* is a pillar (*rukn*) of Ḥajj — without it, the Hajj is incomplete.
- *Tawāf* al-Wadā‘ cannot be performed before stoning (ramy) during the Days of Tashrīq.
- This is based on the Prophetic instruction that the final act of the pilgrim should be the *Tawāf* of the Ka‘bah.

39. Visiting Al-Masjid an-Nabawī (Prophet's ﷺ Mosque)

Visiting Al-Masjid an-Nabawī (Prophet's ﷺ Mosque)

- Visiting the Prophet's Mosque is not a part of Ḥajj or ‘Umrah.
- If a person returns home without visiting Madinah, it does not affect the validity of their Ḥajj or ‘Umrah.[6]



6 -Visiting the Prophet's Masjid in Madinah is Sunnah, whether it is done before the Hajj, after the Hajj, or in any time of the year. It is highly recommended to visit the Prophet's Mosque. However, this visit has no effect on the validity of the Hajj.

لبيك اللهم لبيك لبيك
إن الحمد والنعمة لك
لبيك اللهم لبيك لبيك
إن الحمد والنعمة لك
لبيك اللهم لبيك لبيك
إن الحمد والنعمة لك

Hajj Qiran'

Hajj Qiran'

Entering *Ihrām* for Hajj & Umrah (Before 8th *Dhul-Hijjah*)

Performing Umrah & remain in *Ihrām*

Preparation for Hajj (8th *Dhul-Hijjah* – *Yawm at-Tarwiyah*)

Day of *'Arafah* (9th *Dhul-Hijjah*)

Night at *Muzdalifah* (9th - 10th *Dhul-Hijjah*)

The Day of Sacrifice (10th *Dhul-Hijjah* - *Yawm an-Nahr*)

Days of *Tashreeq* (11th - 13th *Dhul-Hijjah*)

Farewell Tawaf (*Tawāf al-Wadā'*)

1. Entering the Ihrām for Hajj and Umrah at Mīqāt

1- When you reach the *Mīqāt* (or just before it on a flight) enter the *Ihrām* and recite:

اَللّٰهُمَّ لَبَّيْكَ حَجّاً وَ عُمْرَةً

Allāhumma Labbaik ḥajjan wa ‘umratan.

[O Allāh! Here I am, making Hajj and ‘Umrah.]

2- If you are in fear of not completing the Umrah due to Illnesses, diseases, completion of the journey, etc then recite:

اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي

Allahumma mahillee haithu habastani.

[O Allāh! my place of exiting the *Ihrām* is wherever You prevent me.]

2. Talbiyah is to be recited until reaching Al-Haram

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

Labbaik Allāhumma Labbaik, Labbaika lā shareeka laka Labbaik, Innal hamda wan-ni'mata laka wal-mulk, Lāshareeka lak.

[Here I am O Allāh. Here I am, You have no partner. Here I am, verily all praise is for You, and every bounty is from You - and all dominion is Yours, You have no partner.]

(Men recite loudly and women silently)

3. Entering the Masjid Al-Haram

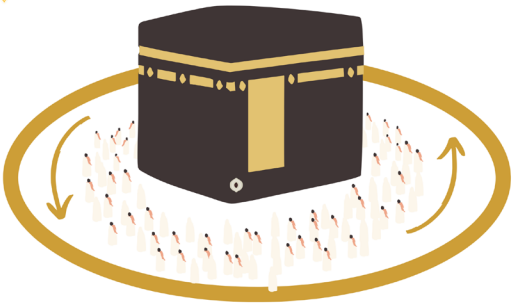
Enter the *Masjid Al-Harām* (the Sacred Mosque) with your right foot first and recite:

بِسْمِ اللَّهِ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ, اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Bismillahi, was-Salaamu 'alaa rasoolillaah
Allahumm-aftahli abwaaba rahmatik.

[In the name of Allah, and peace be upon the Messenger of Allah,
O Allah, open the doors of your Mercy for me.]

4. Commencing the *Tawāf*



The *Tawāf* is started from *Hajr-e-Aswad* (black stone) in a state of wudu. Men should uncover the right shoulder by placing the *Ihrām* under the right armpit (throughout the *Tawāf*). When beginning each circuit of *Tawāf*, touch the Black Stone, and if you cannot, make a sign with your right hand towards it, and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيمَانًا بِكَ، وَتَصْدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ،
وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'Bismillah wa Allahu akbar. Allahumma imanan bika wa tasdiqan bi kitabika wa wafa-an bi 'ahdika wa ittiba'an li Sunnati Nabiyyika Muhammad sall-Allahu 'alayhi wa sallam

[In the name of Allah, and Allah is most great. O Allah, out of faith in You, and in belief in Your Book, and in fulfillment of Your covenant, and following the Sunnah of Your Prophet Muhammad blessings and peace of Allah be upon him.]

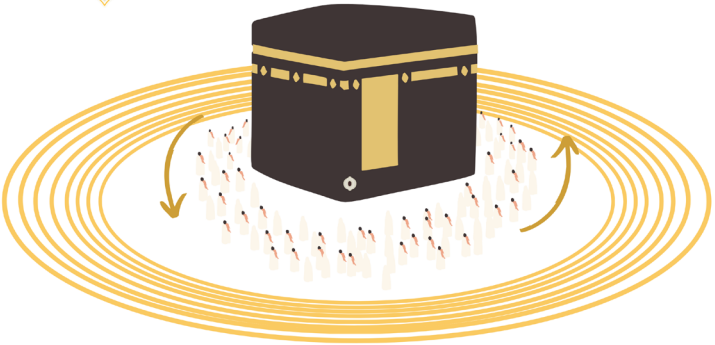
Or one can simply say

اللَّه أَكْبَر

Allāhu Akbar.

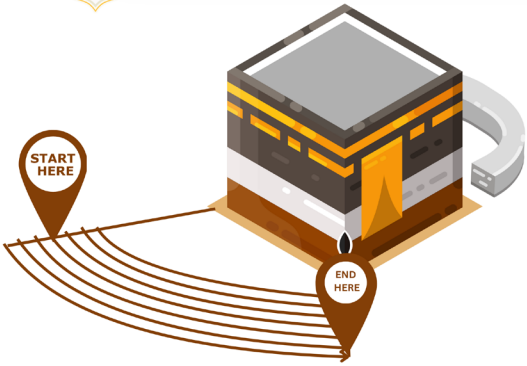
[Allāh is the Greatest.]

5. Tawāf is done in 7 circuits



Make seven circuits of the Ka'bah. Men should walk swiftly around the Ka'bah for the first three circuits, then begin the fourth circuit at a normal walking pace.

6. Dua recited between Yemeni corner and *Hajr e aswad*



During each circuit, between the Yemeni Corner and the Black Stone, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّار

Rabbanā ātinā fd-dunyā hasana wa fl Ākhirati hasana wa qinā ‘ādhāban-Nār.

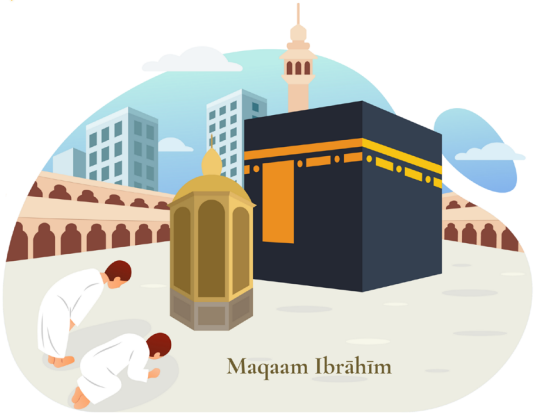
[Our Lord! Give us that which is good in this world and in the Hereafter, and save us from the torment of the Fire.]

One can recite any supplications of their choice during *Tawāf*. No specific duas are mentioned in the Sunnah.

Black Stone Corner

The Yemeni Corner

7. Prayer at Maqaam Ibrāhīm



Maqaam Ibrāhīm

Men re-cover the right shoulder, then go behind the Station of Ibrāhīm and recite:

وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى

Wattakhidhoo min-maqāmi Ibrāheema musalla.

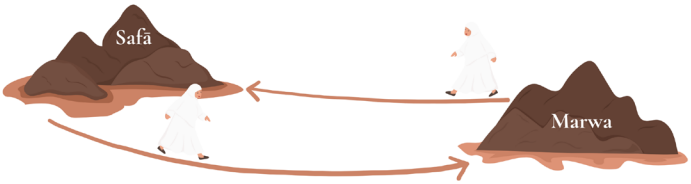
[And take the station of Ibrāhīm as a place of prayer.]

Pray behind the Station of Ibrāhīm if possible, otherwise anywhere you can within Al-Masjid Al-Harām. In the first Rak'ah recite *Sūrah Al-Kāfirūn* and in the second Rak'ah recite *Sūrah Al-Ikhlās*.

8. Drink Zamzam Water

Drink Zam-Zam and pour some of the water over one's head.

9. Sa'ī of Mount Safā and Mount Marwa



Before commencing your *Sa'ī* (the walk) at Mount Safā, At the foot of Mount Safā recite this Ayah from Surah Al Baqarah, 2:158] (only once):

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّه

Innas-Safā wal-Marwata min sha'ā' irillāh

[Verily! As-Safā and Al-Marwah are from the signs of Allāh.]

Thereafter, recite the following du'a:

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ

Abda'u bimā badā' Llāhu bih.

[I begin with that which Allah has begun with.]

These supplications should only be recited once before *Sa'i* and not at the start of each lap.

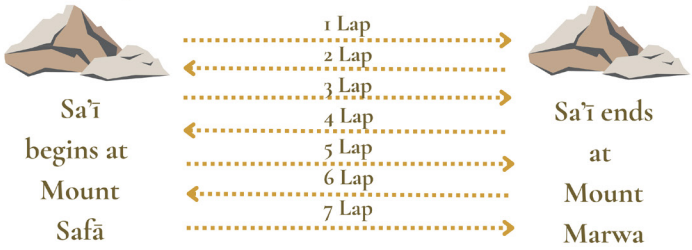
On the hill of *Safā* while facing the Ka'bah and recite 3 times with hands raised and in between these three times one can choose to supplicate as he wishes:

اللَّهُ أَكْبَر، اللَّهُ أَكْبَر، اللَّهُ أَكْبَر لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَه، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَه

Allāhu Akbar, Allāhu Akbar, Allāhu Akbar. Lā ilāha illallāh wahdahu lā shareekalah, lahul mulk, wa lahul-hamd, wa huwa 'alā kulli shay'in qadeer. Lā ilāha illallāh wahdahu, anjaza wa'dahu, wa nasara 'abdahu, wa hazamal ahzāba wahdah.

[Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest. There is none worthy of worship except Allāh alone, without partner. To Him belongs all sovereignty and all praise. He alone gives life and causes death, and He is All-Powerful over everything. There is none worthy of worship except Allāh alone, without partner. He has fulflled His promise, aided His slave and He alone has defeated the confederates.]

Begin the walk towards al Marwa. Upon encountering the green lights between the Safā and Marwa, men only should run from one green light to the next, and no more. Do not bother or push others.



Repeat the same supplication mentioned in step no 15 Except reciting the Ayah. Make plentiful supplications after the first and second recitations, but not after the third. Walk from Mount Safā to Mount Marwa is one Lap and from Mount Marwa to Mount Safā is the second circuit. In this way, 7 laps are done with the last one ending at Mount Marwa.[7]

7 After *Tawāf al-Umrah*, According to Hanafis, *Sa'ī* must be performed immediately. This *Sa'ī* will suffice for the *Sa'ī* of Umrah. However, According to *Shafis, Hanbalis, Malikis*, etc, One should perform *Tawāf al-Qudum* upon reaching Makkah. It is identical to *Tawāf al-Umrah* with the exception of the intention that is made. After *Tawāf al-Qudum*, *Sa'ī* can be carried out immediately, or it can be delayed until after the performance of *Tawāf al-Ziyarah*. *Sa'ī* should only be observed once during *Umrah* and Hajj, according to these schools of thought.

Ibn Qudamah ﷺ said:

The well known view narrated from Ahmad is that the one who is doing qiraan, i.e., combining Hajj and 'Umrah, does not have to any actions but those that are required of the one who is doing ifraad (Hajj only), and one Tawāf and one sa'i are acceptable in his case, for both his Hajj and his 'Umrah. This is the view of Ibn 'Umar and Jabir ibn 'Abdullah ﷺ, and was also suggested by 'Ata', Tawoos, Mujaahid, Maalik, ash-Shaafa'i, Ishaaq, Abu Thawr and Ibn al-Mundhir.

Another report was narrated from Ahmad, which suggests that he has to do two Tawāfs and two Sa'is. This was the view of ath-Thawri and Abu Haneefah, and was also narrated from 'Ali, but the report from him is not saheeh.

Then he quoted the evidence of the majority and said: It was narrated from 'Aa'ishah that she said: As for those who combined Hajj and 'Umrah, rather they only did one Tawāf for both. Agreed upon. In Muslim it is narrated that the Prophet ﷺ said to 'Aa'ishah, when she did Hajj and 'Umrah together (qiraan): Your Tawāf is enough for your Hajj and 'Umrah."

10. Exit the Masjid Al Haram

You may now exit the Masjid al-Harām with your left foot, reciting:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ سَلِّم، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِك

Allāhumma salli ‘alā Muhammadin wa sallim, Allāhumma innee as ’aluka min fadlika.

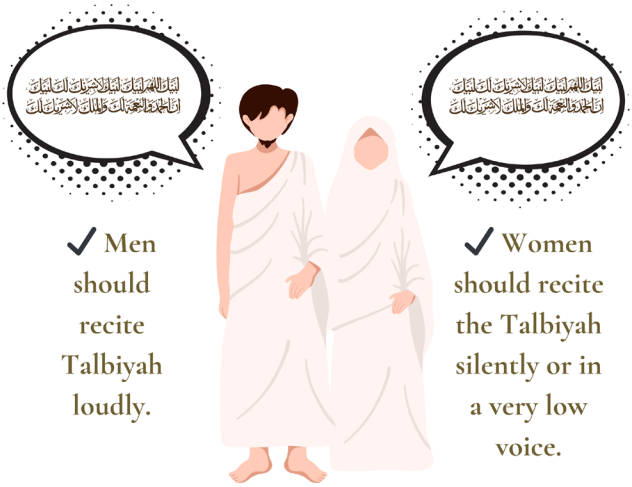
[O Allāh, send prayers and peace upon Muhammad, O Allāh, verily I ask You from Your Favour.]

It was narrated that Ibn ‘Umar ﷺ said: The Messenger of Allah ﷺ said: “Whoever enters Ihram for Hajj and ‘Umrah (combined), one Tawāf and one sa‘i is sufficient for both.”
It was narrated from Jabir ﷺ that the Prophet ﷺ combined Hajj and ‘Umrah (qiraan) and did one Tawāf for both. These two reports were narrated by at-Tirmidhi, who said concerning each of them: a hasan hadeeth. Ibn Majah narrated from Jabir, Ibn ‘Umar, and Ibn ‘Abbas that the Messenger of Allah ﷺ and his Companions only did one Tawāf for their ‘Umrah and Hajj.
End quote from al-Mughni, 3/241

Shaykh Muhammad al-Ameen ash-Shanqeeti ﷺ said:
“The majority of scholars who differentiate between qiraan and tamattu‘ say that for the one who is doing qiraan, one Tawāf is sufficient for both his Hajj and ‘Umrah, and that is Tawāf al-Ifadah, and one sa‘i. They quoted as evidence saheeh hadeeths, which cannot be matched by those who differ from them.”
(Adwa’ al-Bayaan, 4/430)

11. Remaining in *Ihrām* and heading towards Minā

The *Qarin* Pilgrim should not shave their heads or cut their hair, or exit *Ihrām*, rather they should remain in *Ihrām* until they exit *Ihrām* on the day of ‘Eid, after stoning *Jamrat al-‘Aqabah* and shaving their heads or cutting their hair. Proceed towards Minā and try to reach before Dhuhr



✓ Men should recite Talbiyah loudly.

✓ Women should recite the Talbiyah silently or in a very low voice.

Duration of Reciting Talbiyah

From the time of wearing *Ihrām* for Hajj until throwing the first stone at *Jamarat al-Aqaba* on the 10th of *Dhul-Hijjah*.

12. Go to Minā

Then the pilgrim should go out to Minā and pray Zuhr, ‘Asr, Maghrib, ‘Isha, and Fajr there, shortening the prayers but not combining them[7]

7 The Prophet ﷺ used to shorten his prayers in Minā but he did not join them. Shortening the prayers means making the four-rak’ah prayers two rak’ahs. The people of Makkah and others should shorten their prayers in Minā, ‘Arafah, and Muzdalifah because the Prophet ﷺ used to lead the people in prayer during the Farewell Pilgrimage and there were people from Makkah with him, but he did not tell them to offer their prayers in full. If it had been obligatory for them to do so, he would have told them to do so as he did on the day of the Conquest of Makkah. But since the city has spread and incorporated Minā so that it is like one of the quarters of Makkah, then the people of Makkah should not shorten their prayers there.

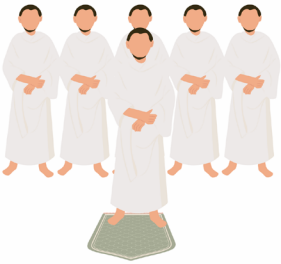
13. Departure from Minā to ‘Arafah on 9th of *Dhul-Hijjah*

On the 9th of *Dhul-Hijjah*, after sunrise, pilgrims will: Depart from Minā towards the Plain of ‘Arafah.

14.Prayer at ‘Arafah

Congregational Option:

- Upon arrival at ‘Arafah, if it is possible to join the Imam in congregation, then:
- Perform Dhuhr and ‘Asr prayers with the Imam.



Individual Option:

- If not able to pray with the Imam:
- Perform Dhuhr and ‘Asr as *Qasr* (shortened) and *Jama‘* (combined) at the place of stay.

After prayer, pilgrims should engage in:

- *Dhikr* (Remembrance of Allah)
- *Du'a* (supplication)
- *Istighfar* (seeking forgiveness)

15. Supplications at 'Arafah

Then, after the prayer he should devote his time to making dhikr and du'a and beseeching Allah ﷻ, and praying as he likes, raising his hands and facing the qiblah even if the mountain of 'Arafah is behind him, because the Sunnah is to face the qiblah, not the mountain.The best supplication is the one made on the Day of 'Arafah. The Day of 'Arafah. is considered the most important day of the Hajj pilgrimage. As our Prophet ﷺ said

It is a day when Allah frees more people from Hellfire than any other day of the year.
(*Sahih Muslim*)

Recommended Supplications to Recite Abundantly

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ.

La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk, wa lahu'l-hamd, wa huwa 'ala kulli shay'in qadir.

[None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom, and all the praises are due to Him. He is Omnipotent.]

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَر

Subḥānallāh, wal-ḥamdu lillāh, wa lā ilāha illallāh, wallāhu akbar

[Glory be to Allah, all praise is for Allah, there is no deity but Allah, and Allah is the Greatest.]

One can choose to make whatever supplications of their choice. At the end of the booklet, we will be adding a few supplications that one can refer to.

If the pilgrim feels tired, it's fine to:

- Talk to companions about beneficial topics.
- Read useful books, especially those about Allah's ﷻ mercy and generosity, to increase hope.

After resting, the pilgrim should:

- Return to *du'a* (supplication) and calling upon Allah ﷻ
- Focus especially on the end of the day for heartfelt prayer

16. Depart ‘Arafah and Head to Muzdalifah

After Sunset at *‘Arafah*

- Once the sun sets on the Day of ‘Arafah (9th *Dhul-Hijjah*), and now the 10th of *Dhul-Hijjah* has begun:

- The pilgrim should leave the plain of *‘Arafah*.
- Do not perform Maghrib prayer at *‘Arafah*.
- Proceed towards Muzdalifah with dignity and calmness.

17. Arrival at Muzdalifah

Upon reaching Muzdalifah:

- If possible, the pilgrim should go to Masjid *al-Mash’ar al-Haram*.
- If not, he may stop and pray anywhere within Muzdalifah.

The pilgrim will perform:

- Maghrib and ‘Isha prayers combined (*Jam‘ Ta’khir* – combined with delay).
- One Adhan will be given for both prayers.
- Each prayer will have its own Iqamah.

Prayer Units:

- Maghrib: 3 Rak‘ahs
- ‘Isha: 2 Rak‘ahs (shortened)

Additional Notes

- No other prayers should be performed after this, except *Witr* prayer.

18. Spending the Night in Muzdalifah

The pilgrim will spend the entire night within the boundaries of Muzdalifah.

19. Fajr Prayer and Supplications in Muzdalifah

Perform the Fajr Prayer

After performing Fajr prayer, the pilgrim should:

- Face the *Qiblah*.
- Engage in *Tasbih* (Glorifying Allah ﷻ), *Tahmid* (Praising Allah ﷻ), *Takbir* (Declaring Allah's ﷻ greatness), and *Tahlil* (Declaring the oneness of Allah ﷻ).
- Make *Tawbah* (repentance) and seek *Istighfar* (forgiveness).
- Devote time to earnest *du'a* (supplication).

20. Departure from Muzdalifah

Muzdalifah

Minā

After Fajr, when the Sky becomes bright and its nearing Sunrise

- Begin the journey to Minā.
- Continue reciting the *Talbiyah* on the way.

Elderly, weak, or infirm men and women are allowed to:

- Depart from Muzdalifah after moonset, i.e., after midnight.
- Travel to Minā early to avoid the rush.

21. Collecting Pebbles

The pilgrim should:

- Collect seven pebbles from Muzdalifah.
- Alternatively, pebbles may be collected from anywhere in Minā if needed.

22. Stoning *Jamrat al-'Aqabah* (1st Act)

On the Day of Sacrifice (*Yawm al-Nahr* – 10th *Dhul-Hijjah*), rituals to be performed after the morning:

The Pilgrim should Throw seven pebbles at *Jamrat al-'Aqabah* while saying "*Allahu Akbar*" with each throw.

- *Minā* should be on the right side, and the *Ka'bah* on the left.
- Be careful and precise so that each pebble falls into the basin.

23. Offering the Sacrifice (2nd Act)

After stoning:

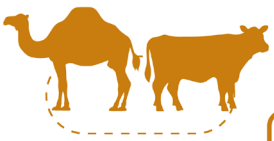
- The *Qarin* pilgrim must offer a sacrifice.

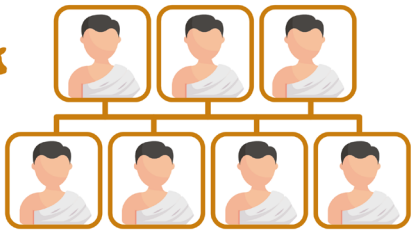
ذُوالحِجَّة

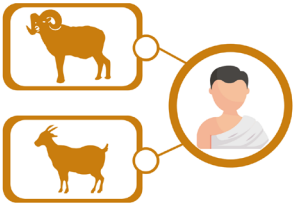
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Timeframe for Sacrifice:

- Begins on the morning of the 10th of *Dhul-Hijjah*.
- Extends until sunset on the 13th *Dhul-Hijjah* (end of *Ayyām al-Tashrīq*).







Types of Sacrifice:

- One sheep/goat per pilgrim.
- One camel/One Cow can be shared by seven people.

24. Shaving or Shortening the Hair (3rd Act)

The pilgrim must:

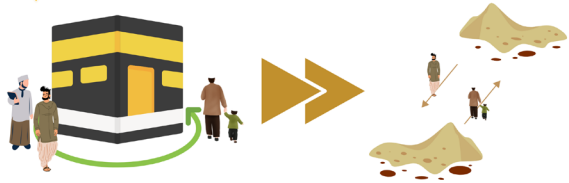
- Either *ḥalq* – preferred (shave the entire head), or
- *Taqṣīr* (Shorten the hair).
- Random trimming is not sufficient (A bit from here and there).
- For women, cut a fingertip-length from the end of their hair.or their braids

25. Partial Release from *Ihrām* (*Taḥallul Aṣghar*)

After performing the above acts:

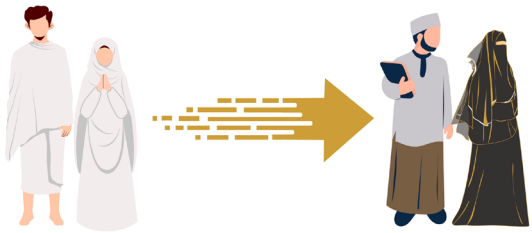
- The pilgrim attains first stage of release (*Taḥallul Aṣghar*).
- All things become permissible except marital relations.

26. *Tawāf al-Ifāḍah* (4th Act)



The Pilgrim should have a bath, perfume himself, and then go to perform *Tawāf*. This *Tawāf* should be done at a normal pace around the Ka'bah, followed by Sa'ī between Ṣafā and Marwah. This is the only Tawāf and Sa'ī which is done in normal Clothes. This is a pillar of Hajj.

27. Complete Release from *Ihrām (Taḥallul Akbar)*



- After completing all four acts, the pilgrim attains complete release from *Ihrām*.
- Now, everything becomes permissible, including relations with one's spouse.

28. Stay in Minā during the Days of *Tashrīq*

Night Stay in Minā

- On the nights of the 11th, 12th, and 13th, the pilgrim must spend the night in *Mina*.
- Staying in Minā during these nights is *Wājib* (obligatory).

29. Stoning all the three Jamarāt

Each day (11th, 12th, 13th *Dhul-Hijjah*), the pilgrim will:

- Perform *Ramy* (stoning) of the three *Jamarāt* (pillars).
- Throw seven pebbles at each *Jamrah*, starting after the sun has passed its *Zawāl* (zenith) until sunset.
- Say "*Allāhu Akbar*" with each pebble.

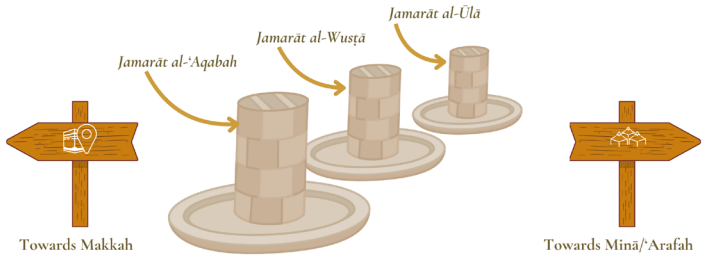
Continue reciting *Takbīr* throughout the days:

- "*Allāhu Akbar, Allāhu Akbar...*"

- Staying overnight in Minā (except the 13th) during these days is *Wājib* (obligatory).
- Stoning the Jamarāt from noon to sunset is also obligatory.

Note: If any obligatory act is missed, *Dam* (a compensatory sacrifice) becomes mandatory.

30. Order of Stoning of the *Jamarāt*



Order of Stoning

1. *Jamarāt al-Ūlā* (Small Jamarāt)
2. *Jamarāt al-Wusṭā* (Middle Jamarāt)
3. *Jamarāt al-ʿAqabah* (Large Jamarāt)

Jamarāt al-Ūlā (Small *Jamarāt*):

- Located near Masjid al-Khayf.
- Throw seven pebbles, saying "*Allāhu Akbar*" with each.
- After completing, move away, keep the *Jamarāt* on your left, face the Qiblah, and raise both hands for du'ā.

Jamarāt al-Ūlā

Jamarāt al-Wusṭā (Middle *Jamarāt*):

- Also receives seven pebbles, thrown one after another, saying "*Allāhu Akbar*" each time.
- Afterward, move away, face Qiblah, keeping the *Jamarāt* on your right, and make intense du'ā with raised hands.

Jamarāt al-Wusṭā

Jamarāt al-'Aqabah (Large *Jamarāt*):

- Similarly, throw seven pebbles, saying "*Allāhu Akbar*" each time.
- However, no du'ā is made after this stoning.

Jamarāt al-'Aqabah

Important Notes:

- This same order must be followed each day of the Days of *Tashrīq*.
- If someone chooses to limit their stay to two days, it is permissible provided they leave Minā before sunset on the 12th of *Dhul-Hijjah*.
- If sunset occurs while still in Minā, they must stay for the third night and perform stoning after *Zawāl* on the 13th.

Recommendation:

- Spending all three nights in Minā and stoning after *Zawāl* (Zenith) each day is the most virtuous practice.

31. Farewell *Tawāf* *(Tawāf al-Wadā‘)*

Tawāf al-Wadā‘ is one of the obligatory *(wājib)* acts of Ḥajj.

- It is the final ritual of Ḥajj.
- Whoever omits it must offer a compensatory sacrifice *(Dam)*.
- However, women in menstruation *(ḥayḍ)* or postnatal bleeding *(nifās)* are exempt from performing it.

After Performing *Tawāf al-Wadā‘*

- It is not appropriate to remain in Makkah after performing *Tawāf al-Wadā‘*.
- Short stays (e.g., waiting for transportation or companions) are permissible
- However, if the stay becomes lengthy, the pilgrim should perform another *Tawāf* before departing from Makkah.

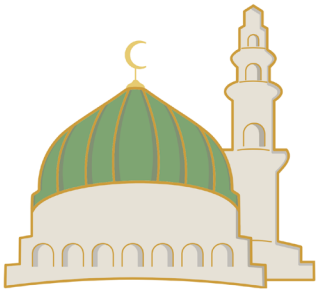
Important Note

- If a pilgrim delays *Tawāf al-Ifāḍah* and performs it at the time of departure, it is valid.
- In this case, a separate *Tawāf al-Wadā'* is not required.
- Remember: *Tawāf al-Ifāḍah* is a pillar (*rukn*) of Ḥajj — without it, the Hajj is incomplete.
- *Tawāf* al-Wadā' cannot be performed before stoning (ramy) during the Days of Tashrīq.
- This is based on the Prophetic instruction that the final act of the pilgrim should be the *Tawāf* of the Ka'bah.

32. Visiting *Al-Masjid an-Nabawī* (Prophet's Mosque)

Visiting Al-Masjid an-Nabawī (Prophet's Mosque)

- Visiting the Prophet's Mosque is not a part of Ḥajj or 'Umrah.
- If a person returns home without visiting Madinah, it does not affect the validity of their Ḥajj or 'Umrah.[8]



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Hajj Ifrad'

Hajj Ifrad'

Entering *Ihrām* for Hajj (On or Before 8th *Dhul-Hijjah*)

Performing *Tawāf Al-Qudum* and *Sa'ī*

Depart to Minā (8th *Dhul-Hijjah* – Yawm at-Tarwiyah)

Day of 'Arafah (9th *Dhul-Hijjah*)

Night at Muzdalifah (9th - 10th *Dhul-Hijjah)*

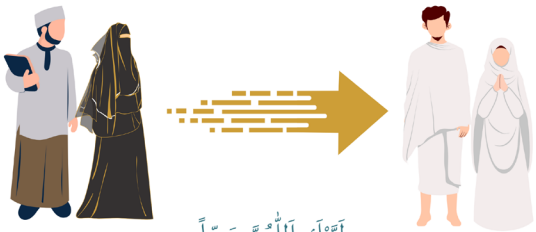
The Day of Sacrifice (10th *Dhul-Hijjah - Yawm an-Nahr*)

Days of *Tashreeq* (11th - 13th *Dhul-Hijjah)*

Farewell *Tawāf* (*Tawāf al-Wadā'*)

1. Entering *Ihrām* for Hajj on 8th *Dhul Hijjah*

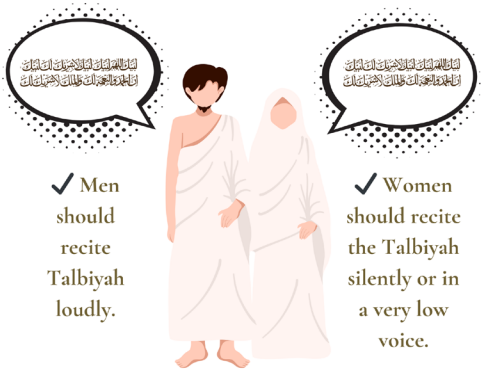
The pilgrim should enter *Ihrām* for Hajj Ifrad in the morning from your residence (if in Makkah) or a Miqat if coming from outside. It is mustahabb for him to do the same when entering *Ihrām* for Hajj as he did when entering *Ihrām* for 'Umrah, namely doing ghusl, putting on perfume, and praying. He should form the intention of entering *Ihrām* for Hajj and recite the Talbiyah, and say,



لَبَّيْكَ اَللّٰهُمَّ حَجّاً

Labbayk Allahumma Hajjan.

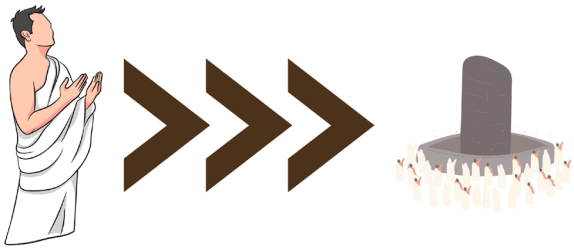
[Here I am! Oh Allah for Hajj.]



✓ Men should recite Talbiyah loudly.

✓ Women should recite the Talbiyah silently or in a very low voice.

Duration of Reciting Talbiyah



From the time of wearing *Ihrām* for Hajj until throwing the first stone at *Jamarat al-Aqaba* on the 10th of *Dhul-Hijjah*.

2. Go to Minā

Then the pilgrim should go out to Minā and pray Zuhr, ‘Asr, Maghrib, ‘Isha, and Fajr there, shortening the prayers but not combining them[9]

9 ~The Prophet ﷺ used to shorten his prayers in Minā but he did not join them. Shortening the prayers means making the four-rak’ah prayers two rak’ahs. The people of Makkah and others should shorten their prayers in Minā, ‘Arafah, and Muzdalifah because the Prophet ﷺ used to lead the people in prayer during the Farewell Pilgrimage and there were people from Makkah with him, but he did not tell them to offer their prayers in full. If it had been obligatory for them to do so, he would have told them to do so as he did on the day of the Conquest of Makkah. But since the city has spread and incorporated Minā so that it is like one of the quarters of Makkah, then the people of Makkah should not shorten their prayers there.

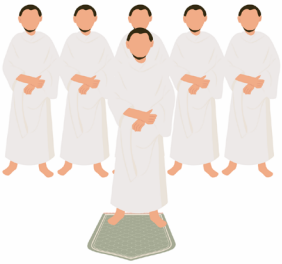
3.Departure from Minā to ‘Arafah on 9th of *Dhul-Hijjah*

On the 9th of *Dhul-Hijjah*, after sunrise, pilgrims will: Depart from Minā towards the Plain of ‘Arafah.

4. Prayer at ‘Arafah

Congregational Option:

- Upon arrival at ‘Arafah, if it is possible to join the Imam in congregation, then:
- Perform Dhuhr and ‘Asr prayers with the Imam.



Individual Option:

- If not able to pray with the Imam:
- Perform Dhuhr and ‘Asr as *Qasr* (shortened) and *Jama‘* (combined) at the place of stay.

After prayer, pilgrims should engage in:

- Dhikr (remembrance of Allah)
- Du'a (supplication)
- Istighfar (seeking forgiveness)

5. Supplications at 'Arafah

Then, after the prayer he should devote his time to making dhikr and du'a and beseeching Allah ﷻ, and praying as he likes, raising his hands and facing the qiblah even if the mountain of 'Arafah is behind him, because the Sunnah is to face the qiblah, not the mountain.The best supplication is the one made on the Day of 'Arafah. The Day of 'Arafah. is considered the most important day of the Hajj pilgrimage. As our Prophet ﷺ said

It is a day when Allah frees more people from Hellfire than any other day of the year.
(*Sahih Muslim*)

Recommended Supplications to Recite Abundantly

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ.

La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk, wa lahu'l-hamd, wa huwa 'ala kulli shay'in qadir.

[None has the right to be worshipped but Allah. He is the Only One and has no partners. For Him is the Kingdom, and all the praises are due to Him. He is Omnipotent.]

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَر

Subḥānallāh, wal-ḥamdu lillāh, wa lā ilāha illallāh, wallāhu akbar

[Glory be to Allah, all praise is for Allah, there is no deity but Allah, and Allah is the Greatest.]

One can choose to make whatever supplications of their choice. At the end of the booklet, we will be adding a few supplications that one can refer to.

If the pilgrim feels tired, it's fine to:

- Talk to companions about beneficial topics.
- Read useful books, especially those about Allah's ﷻ mercy and generosity, to increase hope.

After resting, the pilgrim should:

- Return to *du'a* (supplication) and calling upon Allah ﷻ
- Focus especially on the end of the day for heartfelt prayer

6. Depart ‘Arafah and Head to Muzdalifah

After Sunset at *‘Arafah*

- Once the sun sets on the Day of ‘Arafah (9th *Dhul-Hijjah*), and now the 10th of *Dhul-Hijjah* has begun:

- The pilgrim should leave the plain of *‘Arafah*.
- Do not perform Maghrib prayer at *‘Arafah*.
- Proceed towards Muzdalifah with dignity and calmness.

7. Arrival at Muzdalifah

Upon reaching Muzdalifah:

- If possible, the pilgrim should go to Masjid *al-Mash’ar al-Haram*.
- If not, he may stop and pray anywhere within Muzdalifah.

The pilgrim will perform:

- Maghrib and ‘Isha prayers combined (*Jam‘ Ta’khir* – combined with delay).
- One Adhan will be given for both prayers.
- Each prayer will have its own Iqamah.

Prayer Units:

- Maghrib: 3 Rak‘ahs
- ‘Isha: 2 Rak‘ahs (shortened)

Additional Notes

- No other prayers should be performed after this, except Witr prayer.

8. Spending the Night in Muzdalifah

The pilgrim will spend the entire night within the boundaries of Muzdalifah.

9. Fajr Prayer and Supplications in Muzdalifah

Perform the Fajr Prayer

After performing Fajr prayer, the pilgrim should:

- Face the *Qiblah*.
- Engage in *Tasbih* (Glorifying Allah ﷻ), *Tahmid* (Praising Allah ﷻ), *Takbir* (Declaring Allah's ﷻ greatness), and *Tahlil* (Declaring the oneness of Allah ﷻ).
- Make *Tawbah* (repentance) and seek *Istighfar* (forgiveness).
- Devote time to earnest *du'a* (supplication).

10. Departure from Muzdalifah

Muzdalifah

Minā

After Fajr, when the Sky becomes bright and its nearing Sunrise

- Begin the journey to Mina.
- Continue reciting the *Talbiyah* on the way.

Elderly, weak, or infirm men and women are allowed to:

- Depart from Muzdalifah after moonset, i.e., after midnight.
- Travel to Mina early to avoid the rush.

11. Collecting Pebbles

The pilgrim should:

- Collect seven pebbles from Muzdalifah.
- Alternatively, pebbles may be collected from anywhere in Minā if needed.

12. Stoning *Jamarāt al-'Aqabah* (1st Act)

On the Day of Sacrifice (*Yawm al-Nahr* – 10th *Dhul-Hijjah*), rituals to be performed after the morning:

The Pilgrim should Throw seven pebbles at *Jamarāt al-'Aqabah* while saying "*Allahu Akbar*" with each throw.

- *Minā* should be on the right side, and the *Ka'bah* on the left.
- Be careful and precise so that each pebble falls into the basin.

13. If Possible, Offering the Sacrifice (2nd Act)

After stoning:

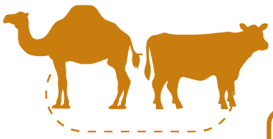
- The *Mufrid* pilgrim can offer a sacrifice. (It is *Mustahabb*)

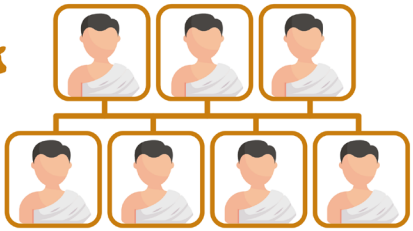
ذُو الحِجَّة

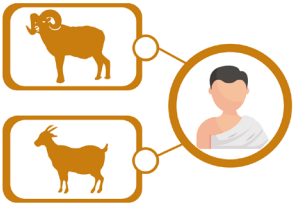
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Timeframe for Sacrifice:

- Begins on the morning of the 10th of *Dhul-Hijjah*.
- Extends until sunset on the 13th *Dhul-Hijjah* (end of *Ayyām al-Tashrīq)*.







Types of Sacrifice:

- One sheep/goat per pilgrim.
- One camel/One Cow can be shared by seven people.

14. Shaving or Shortening the Hair (3rd Act)

The pilgrim must:

- Either *ḥalq* – preferred (shave the entire head), or
- *Taqṣīr* (Shorten the hair).
- Random trimming is not sufficient (A bit from here and there).
- For women, cut a fingertip-length from the end of their hair.or their braids

32. Partial Release from *Ihrām (Taḥallul Aṣghar)*

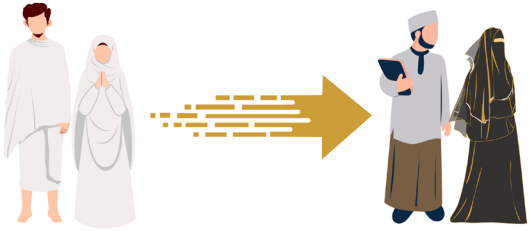
After performing the above acts:

- The pilgrim attains first stage of release (*Taḥallul Aṣghar*).
- All things become permissible except marital relations.

16. Tawāf al-Ifāḍah (4th Act)

The Pilgrim should have a bath, perfume himself, and then go to perform *Tawāf*. This *Tawāf* should be done at a normal pace around the Ka'bah, followed by Sa'ī between Ṣafā and Marwah. This is the only Tawāf and Sa'ī which is done in normal Clothes. This is a pillar of Hajj.

17. Complete Release from *Ihrām* (*Taḥallul Akbar*)



- After completing all four acts, the pilgrim attains complete release from *Ihrām*.
- Now, everything becomes permissible, including relations with one's spouse.

18. Stay in Minā during the Days of Tashrīq

Night Stay in Minā

- On the nights of the 11th, 12th, and 13th, the pilgrim must spend the night in *Mina*.
- Staying in Minā during these nights is *Wājib* (obligatory).

19. Stoning all the three *Jamarāt*

Each day (11th, 12th, 13th Dhul-Hijjah), the pilgrim will:

- Perform *Ramy* (stoning) of the three *Jamarāt* (pillars).
- Throw seven pebbles at each *Jamarāt*, starting after the *Zawāl* (The sun has passed its zenith) until sunset.
- Say "*Allāhu Akbar*" with each pebble.

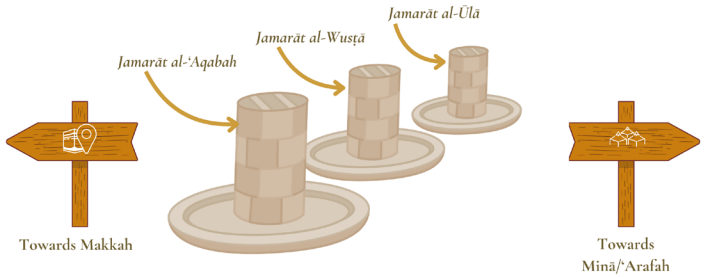
Continue reciting *Takbīr* throughout the days:

- "*Allāhu Akbar, Allāhu Akbar...*"

- Staying overnight in Minā (except the 13th) during these days is *Wājib* (obligatory).
- Stoning the *Jamarāt* from noon to sunset is also obligatory.

Note: If any obligatory act is missed, *Dam* (a compensatory sacrifice) becomes mandatory.

20. Order of Stoning of the *Jamarāt*



Order of Stoning

1. *Jamarāt al-Ūlā* (Small *Jamarāt*)
2. *Jamarāt al-Wusṭā* (Middle *Jamarāt*)
3. *Jamarāt al-'Aqabah* (Large *Jamarāt*)

Jamarāt al-Ūlā (Small *Jamarāt*):

- Located near Masjid al-Khayf.
- Throw seven pebbles, saying "*Allāhu Akbar*" with each.
- After completing, move away, keep the *Jamarāt* on your left, face the Qiblah, and raise both hands for du'ā.

Jamarāt al-Ūlā

Jamarāt al-Wusṭā (Middle *Jamarāt*):

- Also receives seven pebbles, thrown one after another, saying "*Allāhu Akbar*" each time.
- Afterward, move away, face Qiblah, keeping the *Jamarāt* on your right, and make intense du'ā with raised hands.

Jamarāt al-Wusṭā

Jamarāt al-'Aqabah (Large *Jamarāt*):

- Similarly, throw seven pebbles, saying "*Allāhu Akbar*" each time.
- However, no du'ā is made after this stoning.

Jamrat al-'Aqabah

Important Notes:

- This same order must be followed each day of the Days of *Tashrīq*.
- If someone chooses to limit their stay to two days, it is permissible provided they leave Minā before sunset on the 12th of *Dhul-Hijjah*.
- If sunset occurs while still in Minā, they must stay for the third night and perform stoning after *Zawāl* on the 13th.

Recommendation:

- Spending all three nights in Minā and stoning after *Zawāl* (Zenith) each day is the most virtuous practice.

21. Farewell *Tawāf* *(Tawāf al-Wadā‘)*

Tawāf al-Wadā‘ is one of the obligatory *(wājib)* acts of Ḥajj.

- It is the final ritual of Ḥajj.
- Whoever omits it must offer a compensatory sacrifice *(Dam)*.
- However, women in menstruation *(ḥayḍ)* or postnatal bleeding *(nifās)* are exempt from performing it.

After Performing *Tawāf al-Wadā‘*

- It is not appropriate to remain in Makkah after performing *Tawāf al-Wadā‘*.
- Short stays (e.g., waiting for transportation or companions) are permissible
- However, if the stay becomes lengthy, the pilgrim should perform another *Tawāf* before departing from Makkah.

Important Note

- If a pilgrim delays *Tawāf al-Ifāḍah* and performs it at the time of departure, it is valid.
- In this case, a separate *Tawāf al-Wadā'* is not required.
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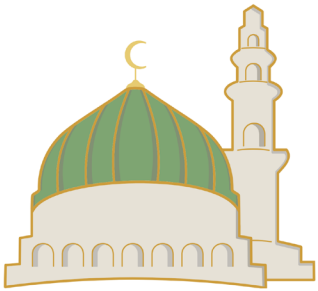

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Quranic Supplications one can make during ‘Arafah

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

Rabbanaa taqabbal minnaa innaka Antas Samee'ul Aleem

“Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing”

[2:127]

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

Rabbanaa waj'alnaa muslimaini laka wa min zurriyyatinaaa ummatam muslimatal laka wa arinaa manaasikanaa wa tub 'alainaa innaka antat Tawwaabur Raheem

“Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful”

[2:128]

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

Rabbanaaa aatina fid dunyaa hasanatanw wa fil aakhirati hasanatanw wa qinaa azaaban Naar

“Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire”

[2:201]

رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ

Rabbanaaa afrigh 'alainaa sabranw wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

"Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk"
[2:250]

رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَا

Rabbanaa laa tu'aakhiznaaa in naseenaaa aw akhtaanaa

"Our Lord! Condemn us not if we forget or fall into error"
[2:286]

رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَا

Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bih; wa'fu 'annaa waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal qawmil kaafireen

"Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against the disbelieving folk"
[2:286]

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ

Rabbana innaka jami'unnasi li-Yawmil la raiba fi innallaha la yukhliful mi'aad

"Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."
[3:9]

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ

Rabbanaaa innanaaa aamannaa faghfir lanaa zunoobanaa wa qinaa 'azaaban Naar

“ Our Lord! We have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire ”

[3:16]

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلتَ وَٱتَّبَعنَا ٱلرَّسُولَ فَٱكتُبنَا مَعَ ٱلشَّـٰهِدِينَ

Rabbanaaa aamannaa bimaa anzalta wattaba'nar Rasoola faktubnaa ma'ash shaahideen

“ Our Lord! We believe in what Thou hast revealed, and we follow the Messenger. Then write us down among those who bear witness ”

[3:53]

رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

Rabbanagh fir lanaa zunoobanaa wa israafanaa feee amrinaa wa sabbit aqdaamanaa wansurnaa 'alal qawmil kaafireen

“ Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith ”

[3:147]

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّار

Rabbanaa maa khalaqta haaza baatilan Subhaanaka faqinaa 'azaaban Naar

“ Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire ”

[3:191]

رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

Rabbanaaa innaka man tudkhilin Naara faqad akhzai tahoo wa maa lizzaalimeena min ansaar

“ Our Lord! Any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers! ”

[3:192]

رَّبَّنَآ إِنَّنَا سَمِعۡنَا مُنَادِيا يُنَادِي لِلۡإِيمَٰنِ أَنۡ ءَامِنُواْ بِرَبِّكُمۡ فَـَٔامَنَّا

Rabbanaaa innanaa sami'naa munaadiyai yunaadee lil eemaani an aaminoo bi Rabbikum fa aamannaa

“ Our Lord! We have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed ”

[3:193]

رَبَّنَا فَٱغۡفِرۡ لَنَا ذُنُوبَنَا وَكَفِّرۡ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلۡأَبۡرَارِ

Rabbanaa faghfir lanaa zunoobanaa wa kaffir 'annaa saiyi aatina wa tawaffanaa ma'al abraar

“ Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous ”

[3:193]

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخۡزِنَا يَوۡمَ ٱلۡقِيَٰمَةِۗ إِنَّكَ لَا تُخۡلِفُ ٱلۡمِيعَادَ

Rabbana wa 'atina ma wa'adtana 'ala rusulika wa la tukhzina yawmal-Qiyamah innaka la tukhliful mi'aad

“ Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise ”

[3:194]

رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ

Rabbana aamana faktubna ma' ash-shahideen

“ Our Lord! We believe; write us down among the witnesses”

[5:83]

رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ

Rabbana anzil 'alaina ma'idatam minas-Samai takunu lana 'idal li-awwa-lina wa aakhirna wa ayatam-minka war-zuqna wa anta Khayrul-Raziqeen

“ O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs) ”

[5:114]

رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ

Rabbana zalamna anfusana wa il lam taghfir lana wa tarhamna lanakoonanna minal khaasireen

“ Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost ”

[7:23]

رَبَّنَا لَا تَجعَلنَا مَعَ ٱلقَومِ ٱلظَّٰلِمِينَ

Rabbana la taj'alna ma'al qawmi-dhalimeen

“ Our Lord! Send us not to the company of the wrong-doers ”

[7:47]

رَبَّنَا ٱفتَح بَينَنَا وَبَينَ قَومِنَا بِٱلحَقِّ وَأَنتَ خَيرُ ٱلفَٰتِحِينَ

Rabbanaf-tah bainana wa baina qawmina bil haqqi wa anta Khairul Fatiheen

“ Our Lord! Decide Thou between us and our people in truth, for Thou art the best to decide ”

[7:89]

رَبَّنَآ أَفرِغۡ عَلَيۡنَا صَبرٗا وَتَوَفَّنَا مُسۡلِمِينَ

Rabbana afrigh 'alaina sabraw wa tawaffana Muslimeen

“ Our Lord! Pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will) ”

[7:126]

رَبَّنَا لَا تَجعَلنَا فِتنَةٗ لِّلقَومِ ٱلظَّٰلِمِينَ ; وَنَجِّنَا بِرَحمَتِكَ مِنَ ٱلقَومِ ٱلكَٰفِرِينَ

Rabbana la taj'alna fitnatal lil-qawmidh-Dhalimeen wa najjina bi-Rahmatika minal qawmil kafireen

“ Our Lord! Make us not a trial for those who practise oppression; And deliver us by Thy Mercy from those who reject (Thee) ”

[10:85-86]

رَبَّنَآ إِنَّكَ تَعۡلَمُ مَا نُخۡفِي وَمَا نُعۡلِنُۗ وَمَا يَخۡفَىٰ عَلَى ٱللَّهِ مِن شَيۡءٖ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ

Rabbanaaa innaka ta'lamu maa nukhfee wa maa nu'lin; wa maa yakhfaa 'alal laahi min shai'in fil ardi wa laa fis samaaa'

“ O our Lord! Truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven ”

[14:38]

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbij 'alnee muqeemas Salaati wa min zurriyyatee Rabbanaa wa taqabbal du'aa'

“ O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer ”

[14:40]

رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ

Rabbanagh fir lee wa liwaalidaiya wa lilmu'mineena Yawma yaqoomul hisaab

“ O our Lord! Cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established! ”

[14:41]

رَبَّنَآ ءَتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Rabbana 'atina mil-ladunka Rahmataw wa haiyi lana min amrina rashada

“ Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way! ”

[18:10]

رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ

Rabbana innana nakhafu ai-yafruta 'alaina aw any-yatgha

“ Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds ”

[20: 45]

رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ

Rabbana amanna faghfir lana warhamna wa anta khairur Rahimiin

“Our Lord! We believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy ”

[23: 109]

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا

Rabbanas-rif 'anna 'adhaba jahannama inna 'adhabaha kana gharama innaha sa'at musta-qarranw wa muqama

“ Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,- Evil indeed is it as an abode, and as a place to rest in ”

[25: 65-66]

رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا لِلۡمُتَّقِينَ إِمَامًا

Rabbana Hablana min azwaajina wadhurriy-yatina, qurrata 'ayioni wa-jalna lil-muttaqeena Imaama

“ O my Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous ”

[25:74]

رَبَّنَا لَغَفُورٌ شَكُورٌ

Rabbana la Ghafurun shakur

“ Our Lord is indeed Oft-Forgiving Ready to appreciate (service) ”

[35: 34]

رَبَّنَا وَسِعتَ كُلَّ شَيءٍ رَّحمَة وَعِلما فَٱغفِر لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِم عَذَابَ ٱلجَحِيمِ

Rabbana wasi'ta kulla sha'ir Rahmatanw wa 'ilman faghfir lilladhina tabu wattaba'u sabilaka waqihim 'adhabal-Jahiim

“ Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire! ”

[40:7]

رَبَّنَا وَأَدخِلهُم جَنَّـٰتِ عَدنٍ ٱلَّتِي وَعَدتَّهُم وَمَن صَلَحَ مِن ءَابَآئِهِم وَأَزوَٰجِهِم وَذُرِّيَّـٰتِهِم إِنَّكَ أَنتَ ٱلعَزِيزُ ٱلحَكِيمُ وَقِهِمُ ٱلسَّيِّـَٔاتِ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَومَئِذٖ فَقَد رَحِمتَهُۥ وَذَٰلِكَ هُوَ ٱلفَوزُ ٱلعَظِيمُ

Rabbana wa adhkhilhum Jannati 'adninil-lati wa'attahum wa man salaha min aba'ihim wa azwajihim wa dhuriyyatihim innaka antal 'Azizul-Hakim, waqihimus saiyi'at wa man taqis-saiyi'ati yawma'idhin faqad rahimatahu wa dhalika huwal fawzul-'Adheem

“ And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom. And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement ”

[40:8-9]

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ اٰمَنُوا

Rabbana-ghfir lana wa li 'ikhwani nalladhina sabaquna bil imani wa la taj'al fi qulubina ghillal-lilladhina amanu

"Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed "

[59:10]

رَبَّنَآ إِنَّكَ رَءُوف رَّحِيمٌ

Rabbana innaka Ra'ufur Rahim

" Our Lord! Thou art indeed Full of Kindness, Most Merciful "

[59:10]

رَّبَّنَا عَلَيكَ تَوَكَّلنَا وَإِلَيكَ أَنَبنَا وَإِلَيكَ ٱلمَصِيرُ

Rabbana 'alaika tawakkalna wa-ilaika anabna wa-ilaikal masir

" Our Lord! In Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal "

[60:4]

رَبَّنَا لَغَفُورٌ شَكُورٌ

Rabbana la taj'alna fitnatal lilladhina kafaru waghfir lana Rabbana innaka antal 'Azizul-Hakim

" Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise "

[60:5]

رَبَّنَا وَسِعتَ كُلَّ شَيءٍ رَّحمَة وَعِلما فَٱغفِر لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِم عَذَابَ ٱلجَحِيمِ

Rabbana atmim lana nurana waighfir lana innaka 'ala kulli shai-in qadir

“ Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things ! ”
[66:8]

Checklist for People's supplication Request

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وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ
لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا ٱسْمَ ٱللَّهِ فِي أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا ٱلْبَائِسَ ٱلْفَقِيرَ
ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِٱلْبَيْتِ ٱلْعَتِيقِ

سُورَةُ الْحَجِّ

"Call ˹all˺ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path, so they may obtain the benefits ˹in store˺ for them, and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor.
Then let them groom themselves, fulfil their vows, and circle the Ancient House."

Surah Al Hajj, Verses 27-29

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